

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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VOL. II, NO. 9.

Rev. J. E. Lowe has removed from Little Springs to Bogue Chitto.

Senator McFarland, of Water Valley, died in this city, last Sunday, of pneumonia.

Rev. Louis C. Whitfield died in the home of brother E. M. Whitfield on Dec. 28th, 1899.

Dr. L. G. Barrett, President of Jackson College, made us a pleasant call a few days ago. He is much interested and encouraged in his work.

Bro. W. L. Compere, an old college-mate of ours, spent an hour with us one day last week. He is a layman who seems to keep abreast with Baptist affairs generally.

Rev. J. L. Finley, of Williamsburg, made us a pleasant call a few days since. The Convention Board has him employed in work along the G. & S. I. Ry. No more capable man could have been found.

Rev. A. B. Hill has been called to the pastorate of the Carthage church, and has removed from Camden to Carthage. Let his correspondents address him there.

We acknowledge receipt of Circular of Information of Ohio Valley College, Rev. G. W. Riley, our old friend, President. The equipments set forth in the circular seem to be adequate to all demands.

The Baldwyn church has paid their pastor up in full for 1899 and \$20.00 over. They have re-called Dr. G. M. Savage, of Jackson, Tenn., and he continues with them.

New Salem, Mayhew, Mashulaville, Graysport, Pleasant Grove, Torrance, Sardis, Batesville and Jackson have settled in full pastor's salaries for 1899. Which next?

We had the pleasure of a pleasant chat with Dr. Walker, of Shady Grove, Texas. The doctor is a Baptist, and seems to be interested in Baptist affairs in his adopted State. He is a Mississippian.

President George Wharton of Hillman College, honored our office a few days since for a short while. He seems greatly encouraged in his work, as students continue to come in. The school is growing very satisfactorily.

Prof. A. J. Aven of Mississippi College spent half an hour with us on Monday. He brings good cheer from the dear old College. May God's guiding hand rest upon the men who are directing the affairs of this honored institution.

The Harris Business College of this city has weathered the storms of three quarantines, and is still doing a fine business. They are nearly full, and still the students come—several new ones this week. Prof. Harris is doing some fine work.

The next meeting of the Southern Baptist Press Association will be held at Hot Springs, Ark., Feb. 20-22. It is expected that the meeting will be large and the interest unusual. This arrangement gives Hot Springs two meetings within three month's time.

We extend a hearty welcome to our brethren, Rev. A. J. Fawcett, D. D., from Hot Springs, Ark., to Hazlehurst, and Rev. T. C. Kincannon from Monroe, La.; to Aberdeen. These are valuable accessions to the Baptist ministry of our State. We are praying that God's blessings may attend their ministry.

Mississippi College has matriculated 228 students this session. There is no telling what Dr. Lowrey and his able colleagues will do—in the right way. Bro. Lowrey, "here's our heart and hand." Let us go forward along all the lines of Baptist work in Mississippi.

We have secured the services of brethren W. F. Yarborough and W. P. Price, two young men of fine ability, to conduct each a department in THE BAPTIST. Bro. Yarborough will prepare the Sunday-school lessons, and Bro. Price will conduct the B. Y. P. U. department. We are sure these two young men will add much to the success of THE BAPTIST. It affords us much pleasure to commend these two worthy brethren to our readers.

There are 178 members of both houses of the Legislature—45 in the Senate and 133 in the House. Of these there are 59 Baptists. Quite a number of these spent last Lord's day in the City, and most of those who staid, attended services at the Baptist church, and we presume the other churches were reasonably well attended by legislators. Many of them seem to realize that while they are here to represent their constituency, they are also representatives of the great King. Quite a number have honored our office with their presence. Come again, brethren. We always enjoy your presence.

On page 11, in first column, under heading of "America's Women Ministers," we are informed that "the chief opposition to women pastors comes from ministers of the poorer and least qualified class," but notwithstanding this opposition, "many congregations in the United States are ready for women minis-

ters." We have observed to our sorrow that "many congregations in the United States are ready for" many things which are diametrically antagonistic to the teachings of the Word. Some are ready for the club-room, some for the ball-room, some for the card-table, some for dishonestly acquired gains, and others for various forms of immorality. It is not what a congregation is "ready for," but what is right—what is scriptural. We rejoice that at the head of this list of "ministers of the poorer and least qualified class" stands the illustrious Paul, who counted all things but loss for the excellency of the knowledge of Christ Jesus.

The following statistics have been carefully prepared and revised by Col. J. L. Power, Secretary of State. We give them as a matter of information to our thousands of readers:

The Senate—Forty-five members. Natives of Mississippi 34, Alabama 4, Louisiana 2, Tennessee, Georgia, South Carolina, Texas and Massachusetts 1 each. Aggregate age, 2,023 years; average age, 45 years. Oldest Senators are Hicks, Crawford, Meek, each 64 years; youngest, Senator Dent. Lawyers 20, lawyer and planter 4, farmer and planter 7, physicians 5, physician and farmer 2, farmer and trader 1, farmer and millman 1, farmer and editor 1, farmer and merchant 1, cotton broker 1, insurance 1, teacher and county superintendent 1. Baptists 17, Methodists 15, Presbyterians 4, Cumberland Presbyterian 1, Episcopalian 3, Christian 2, no preference 3. Married 35, single 6, widowers 4. All Democrats.

House of Representatives—Total members, 133. Natives of Mississippi 106, Alabama 6, South Carolina 5, North Carolina 5, Virginia, Georgia, Tennessee and Texas 2 each, Louisiana, Kentucky, New York 1 each. Aggregate age, 5,615 years; average age, 42 1-8 years. Oldest member, Wm. B. Alsworth, 66 years; youngest, Albert C. Anderson, 21 years. Occupation—Lawyers 30, lawyer and planter 6, lawyer and banker 1, farmers 47, farmer and merchant 6, farmer and banker 1, farmer and teacher 3, farmer and physician 3, farmer and printer 1, farmer and minister 1, farmer and mechanic 1, physicians 4, ministers 1, publisher and editor 6, merchants 7, merchant and cotton manufacturer 1, teachers 4, teacher and merchant 1, teacher and stock raiser 1, railroad land agent 1, agent oil mills 1, ex-sheriff 1, ex-superintendent education 1, student 1, not stated 3. Religious preference—Baptists 42, Methodists 42, Presbyterian 16, Cumberland Presbyterian 4, Asso. Ref. Presbyterian 1, Episcopalians 7, Christian 3, Catholic 2, Israelite 1, friendly to all, or no preference expressed 15. Married 109, single 19, widowers 5. Democrats 131, Populists 2.

D. L. Moody's Institutions.

They consist of the Northfield Seminary and Training School for young women, Mount Hermon School for young men, and the Bible Institute, Chicago. All are incorporated.

The Northfield plant consists of about 1,200 acres of land and about thirty buildings, beautifully situated and excellently equipped. With present endowment it is valued at one and a quarter millions, and is practically free from debt. At Chicago the buildings, land and endowment exceed \$250,000 in value.

The Northfield schools have about 400 students each, who are charged \$100 per annum for board and tuition. The actual cost is about \$200. At Chicago the amount required approximates \$150 each for 300 students.

It is said that about 125,000 annually will be required to maintain the work inaugurated by Mr. Moody.

It is suggested his children leading, the present limitedowment be raised to \$300,000, so the interest will sustain the work. Mr. Moody's eldest son, W. R. Moody, seems to be charged with the responsibility of directing the affairs of Mr. Moody's estate.

The Man and the Occasion Will Meet.

Under the above caption there appeared a fortnight ago in the *Daily Picayune*, a strong article on the present situation, which we reproduced two weeks since. Last week's *Christian Advocate* of N. O., lends the following endorsement to the article:

"We heartily commend the sentiment expressed in the above. The standard here set for the chief executive is a high one, but who will deny that it is the right one? That Mr. Longino will measure up to this standard there is good reason to believe. His record in other public positions justifies the belief that in his administration of state affairs he will play the part of a statesman rather than a politician; that he will keep an eye single to the public weal."

Surely our incoming governor possesses the confidence of his constituency and friends in a high degree. Another fact is patent: Very much is expected of him. We are sure he will do his best, but we must not expect perfection; and since he is a fallible man, let prayer be made that he may have wisdom and integrity commensurate with the difficulties incident to his office.

THE IDEAL CHRISTIAN LIFE.

This is said to be an intensely practical age. It is a day of activity. From the humble smith who swings his hammer to the highest architect, we meet not only activity, but an activity that is practical. The same spirit pervades our spiritual life. Few men take that trouble to retire to rugged Patmos, and like John behold visions at entrance. Few climb where Moses stood and view the landscape o'er. Men leave that to poets and visionists. But, brethren, in our most practical work do we not need the enlarged vision? Even amidst the ring of the hammer or the whiz of machinery, do we not need an ele-

vated standard, a lofty ideal? Visions are not mere "castles in the air." Mere dreaming may be of small value, but add to it faith and energy and it becomes a power invincible. Carlyle says: "The beginning of a man's doom is that vision be withdrawn from him."

A convict doomed to serve his life out in a dark dungeon is a good illustration. If a life be without vision it will be without work. Some one says: "All men who have showed our race how great things are possible, had their inspiration in dreaming of the impossible." Visions are wings which bear us onward and upward. In our busiest time we need not only to do but to see. In God's plan what may only be seen to-day may be reached to-morrow. The mystery of yesterday may be a common place truth to-day. The heights that seem inaccessible to-day, to-morrow may be places of common travel. When Carey gave utterance to that watchword of progress in modern missions, "Expect great things of God, attempt great things for God" even devout men called him an idle dreamer. Carey's visions of heathen temples destroyed and temples of the living God erected in their place were neither in the limit of the possible nor within the range of their duty. If such were possible God did not need their help. How visionary and impractical then, how practical and certain to-day? Do we too, not need to open our eyes and enlarge our visions of what God would have us do? Have you never climbed to the summit of some lofty mountain by a path that leads through brush and broken, and you could only see a little of the path at a time, but seeing in full view all the while the lofty summit ahead and above? Reaching the top you trace through its devious course the entire pathway winding like a serpent.

In all our church work is it not an intensely practical thing to keep our eyes open all the while and pray for an enlarged vision? The greatest thing God can do for a blind man is to open his eyes, but will God do this if the man wants to be blind? We must long and pray for visions as blind Bartimues by the wayside prayed for sight.

If we will only look, God will show us more to-day than we have ever seen before. Low level limits the scope of visions. How great the darkness that envelops the benighted lands of earth.

Men have sat so long in this darkness that they are used to it and know nothing better and have no visions of what they may become. Can anything but visions from above lift them up? The vision of the cross and the crucified one, can alone break the chain by which they are bound. Well might Christ weep over wilful Jerusalem. "If thou hadst known at least in this thy day the things that belong unto thy peace, but now are they hid from thy eyes." What can the future bring to a man who does not believe in a future and live for a future?

God helps us as churches and individuals to get upon a higher level to see and to know what God expects of us. There is plenty to see and to do, though we may like Zacheus, have to climb higher before we can see. We need not pray that these visions pass before us. They have been doing that all the time,

but like the half blind mind to whom Jesus brought sight and who saw men and trees as if standing on their heads, we have only a half vision of what we can and ought to do. We need to have our eyes open and then like the prophet of old we shall be enabled to see not only the enemy encamped about, but chariots of the Lord waiting to help us fight the battle. God keep us from low standards of christian duty. God help us to higher points of vision that we may see our duty.

Hearts all around us need to be comforted, souls all around us need to be saved. May the point from which we take our vision to-day be far below us to-morrow, and so each day shall find us purer and better.

"So the purer life grows nigher,
Every year."
And the morning star climbs higher,
Every year.
And earth's hold on us grows lighter
And the heavy burdens slighter
And the dawn immortal brighter,
Every year.

GEORGE WHARTON.

Use of Lemons.

The juice of lemon taken in hot water on awakening in the morning, is an excellent liver corrective, and for stout women is better than any anti-fat medicine ever invented.

Glycerine and lemon juice, half-and-half, on a bit of absorbent cotton, is the best thing in the world wherein to moisten the lips and tongue of a fever-parched patient.

A dash of lemon juice in plain water is an excellent tooth-wash. It not only removes the tartar but sweetens the breath.

A teaspoonful of juice in a small cup of black coffee will almost certainly relieve a bilious headache.

The finest of manicure acids is made by putting a teaspoonful of lemon juice in a cupful of warm water. This removes most stains from the fingers and nails, and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.

Why is it that a sermon exceeding thirty minutes is so often voted a "bore," while a Bible-class teacher, though a simple layman, will frequently hold his scholars spell-bound for an hour? Is the difference one of method? Is it because the one "preaches a sermon," and the other "opens the Scriptures?" The fact—for it is a fact—is one that deserves careful thought. We are disposed to think that the plain Christian people who make up the bulk of all our congregations, though they may not know it, are hungering and thirsting for a larger knowledge of the Holy Scriptures than they get from fifty to seventy-five sermons a year, in which a small fragment of the Word is made the point of departure for a more or less ingenious discussion of themes more or less related to it. We have long felt that more expository preaching—if truly expository, not a pinch-beck imitation of exposition—would result in increase of interest in the pulpit ministrations and a larger growth in spiritual power on the part of the members of the church and congregation.

1900.

To the New Year.

Come, little boy, so fresh and new
Till you are sere and yellow,
I'll be your chum and go with you,
And there's my hand, young fellow.

For just one year let us be friends
In every kind of weather,
And like two well-assorted ends
May we meet well together.

This yours, my lad, to make me laugh,
Or cry—be sad or fearful.
May you preponderate with chaff,
And keep me always cheerful.

Inflict on me no useless pain,
Nor let me be long blue, sir,
And when we part, may I remain
To say good-by to you, sir.

—Tom Masson, in Life.

Another Endorsement.

Here comes one from Central Louisiana to endorse every word Bro. Bowen has said in his articles on "Baptist Faith," when we have such faithful defenders of the glorious truths of the Gospel. I think it is our duty to stand by them and let them know that we do so. I am one more like Bro. Knight. Bro. Bowen has covered the ground and stands on a solid foundation (the word) and let us all say, well done, good and faithful servant.

B. T. LEWIS.

From Gulfport via. Hattiesburg.

TO THE BAPTIST:

Will you please let me use enough of THE BAPTIST to thank the noble souls who have so generously responded to my appeal for help to build a house of worship at Gulfport. Some say: "Here comes your money, God bless you." Another says: "I send you herewith \$5.00, wish I could make it \$50.00." I have received about \$125.00. I feel grateful to those of God's children who are helping me in this hour of my greatest need, but I must have a great deal more from some source.

Brothers and Sisters, look for some interesting letters on this subject and when you receive them don't fail to answer at once.

Sincerely yours,

L. E. HALL.

To Churches of Yalobusha Association.

Some of you have failed to redeem your pledges for ministerial education, at our last associational meeting. What is the matter brethren? I earnestly beg you to send a contribution as early as possible to Bro. George Whitfield, Clinton, Miss.

Bro. Field has left college on account of his health, and of financial embarrassment. Our Board generously advanced him money, fuel, etc., on the strength of our pledges. Now let's to the work, at once, and pay back this amount advanced by the board.

Who'll be first? Speak out now. Let every pledge be redeemed at once. They were all

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due Jan. 1st. Let's not think because Bro. Field has left school, our pledges are cancelled. We have other noble young preachers there struggling hard to acquire that training all preachers need, and which our college so generously gives. Let each church and individual who has not already done so, send in their pledge now.

Truly and brotherly,

CHAS. A. LOVELESS.

Graysport, Miss., Jan. 25, 1900.

Paid Up Churches.

You may add to your list of churches who have paid their pastor's salaries; Graysport, Pleasant Grove and Torrance, all in Yalobusha Association.

The first named doesn't call a pastor "for the ensuing year" until the salary has all been paid up for the preceeding year—a good rule.

The two first named have a standing salary—another good rule.

They pay strictly according to promise—a still better rule.

Say, your new face is very becoming to your mission in the world, modest, plain, with strong words of inspiration written thereon, may you ever give steadfastness, stability and strength to your readers, and help us all to "abound in the work of the Lord."

That sermon by E. S. P. Pool is simply good. The discussion between Pastor Bowen and Bro. Rainwater has stimulated many to "search the Scriptures" for more light on this blessed doctrine of grace.

Fraternally,

CHAS. A. LOVELESS.

Graysport, Miss., Jan. 6th, 1900.

FROM DAYS, MISS.

TO THE BAPTIST:

I was so kindly entertained at the 5th Sunday meeting at Senatobia by that hospitable family, Mr. and Mrs. Dr. Wynne, that I lingered there until Sunday morning, sorry to leave so good and entertaining family. I went direct to Memphis, landed there about 9: a. m., went direct to the Central Baptist church in time for Sunday School; and was made proud by meeting that young sterling Baptist, lawyer Hollaway, who superintended the Sabbath School with such ease, freedom and dignity. I am proud of him for holding up the honor of his ancestor, the Hon. I. G. Hollaway, of DeSoto. The Rev. Dr. Boone preached at 11, text, Ex. 3:14, "I am what I am." Made for sentences—"I am not what I once was, I am not what I ought to be, I am not what I want to be, I am what I am by the grace of God." At night I went to the Central Baptist church in time to be at the meeting of the Y. P. B. U. It was so interesting to see the young preparing for the work of the church. Dr. Potts preached from Acts the 16th, 13th verse, after the Young People's Union; his voice mild and pleasant, can be distinctly heard, though he does not squeak. His sermon was practicable, showing the women then, as now, were more religious and zealous in the Master's work than men. I feel doubly repaid by what I

have seen, heard and felt in these peregrinations. The next 5th Sunday Union will be at Bold Springs Baptist Church, DeSoto, County, Miss.

Fraternally,

T. A. DOILSON.

A FEW SUGGESTIONS.

TO THE BAPTIST:

Scarborough is my name, and I desire to say a few things in your paper relative to my plans for future work for the ensuing year, for a long time I have desired to be free from the pastorate and go among weaker churches and pastors, and along highways and hedges and do a sort of independent mission work, that as I see it is sadly needed. Not that I am opposed to the work that is being done by our State Mission Boards in Mississippi and Louisiana. Yea, rather, I want to be helpful to the Boards, but in my humble opinion, there is a work needed in many parts of our Baptist Zion that cannot be done by a man with his tent and tin-horns and stringed instruments. I have a supreme contempt for much of that sort of thing. Neither do I believe this work can be done in many communities by men employed by our boards. Twenty-five years experience as a country pastor and constant mingling with the common people has lead me to the aforesaid conclusions. Often in my humble country pastorates I have longed for some good brother preacher to come among my people and say just a few things that I could not say and hold my job. The sweetest experience of my life has been in filling the humble places where I believe the Holy Spirit had directed me. My impression is that many of our preachers depend too little on the guidance of the Holy Spirit in the matters of their work.

Some churchless preacher hears of a pastorless church. If it is too far away for him to travel on horseback or in his buggy he writes to some "influential" brother of that church and informs him of his standing and fellowship. In this manner some preachers bring themselves into contempt with the more thoughtful brethren and lower the standard of a good-called ministry. I never claimed perfection in this life, but there are a few things that I have never done. But I did not expect to write all this. I have severed myself from the pastorate except one church to-wit: Balachitto of the Bogue Chitto Association, one of the best little churches in South Mississippi. Some brethren know that I have declined to accept other work because of a long cherished desire to work in a different sphere. "Well" says one, "if you are not going to serve but one church, and the State Board does not employ you, how are you going to get a living for yourself and family?" Just pick it up around as I always have done. If you have a cancer trouble and desire it cured and will write me to this effect I will tell you how I will get a part of my living at least, and you needn't pay me if I fail to cure you, either. And now, Bro. Editor, if you see fit to publish this article, and it is not satisfactory, you needn't do so any more.

J. A. SCARBOROUGH.

The first extended thought of primitive man was directed toward the interpretation of nature. He conceived that the sequences were due to the intervention of intelligent beings like unto himself. This conception gave rise to polytheism, of which paganism is the natural outgrowth. The Greeks were the first to advance beyond this primitive conception. They departed from the orthodox pagan view because it could not account for the order of nature, and invented a new system, namely, science.

In Rome science was an effusion of paganism with Grecian philosophy. It was science, founded upon pagan ideas, that christianity came in conflict with, and the conflict continued until Constantine's conversion to christianity. Then christianity became a state religion. Flated by its new position and corrupted by the tide that flowed into it, the church departed from its original destiny, usurped all power both civic and ecclesiastic, and assumed control of the consciences of men. Under this regime every departure from the beaten path of orthodoxy was prohibited, liberalism was destroyed and the world settled down to intellectual apathy.

It was not until the middle of the fifteenth century that this spell was broken. When Byzantium fell a new day dawned upon the world. The Renaissance—a gulf stream of intellectual activity—burst forth and swept across the continent, arousing the nations from their intellectual apathy. Men began to think for themselves, in spite of Rome. The church refused them shelter, and as a natural consequence they turned to the fathers of science, who in their day had protested against an exclusive pagan theology. The result was the creation of a science antagonistic to christianity.

Petrarch headed the schoolmen, and was the first to open a new method in scholarship. He discovered what we denote as humanism. "In his teaching lay the two-fold discovery of man and the world. For humanism, which was the vital element in the Revival of Learning, consists mainly of a just perception of the dignity of man as a rational, volitional and sentient being, born upon this earth with a right to use it and enjoy it. It implied the rejection of those visions of a future and imagined state of souls as the only absolute reality, which had fascinated the imaginations of the middle ages. It involved a vivid recognition of the godliness of man and nature, displayed in the great monuments of human power recovered from the past." At first the church entered heartily into the spirit of the movement, and the clergy became votaries of the New Learning. But as soon as it dawned upon the christian world that the objective point of scholasticism was an individual and independent interpretation of Scripture, the church turned all her powerful machinery to work to check the rising tide of liberalistic thought.

Man is ever liable to run into extremes. The churchmen, feeling secure behind the ramparts of revealed truth, and thinking their ecclesiastical authority impregnable, despised scientific investigation as a highway

to truth; while the schoolmen, elated over their discoveries in the field of Natural Philosophy, became dogmatic and declared that revealed religion was an absurdity. These issues, however, were but incidental in the great intellectual revolution which was then tugging at the very foundation of society. The world was being prepared for the greatest of all movements—the Reformation, which was the matured fruit of the Renaissance. As a result of this religious upheaval the hierarchy, as a world power dominating religious and secular thought, was no more. But christianity was still vigorous and potent. Science also received fresh impulses, and the two, christianity and science, rising from the debris of the demolished papacy, renewed their enmity, and in their march through the centuries, instead of assisting one another to attain a more nearly perfect development, they stood arrayed one against the other. Good men on both sides have deplored this condition of affairs, and have endeavored to bring these two great factors in human progress closer together, but not until a few decades ago has there been any marked change in the spirit of investigation. A change there has been, however. By slow process of intellectual evolution, churchmen and schoolmen have been gradually drawn together.

I speak of the spirit of the two different schools. I know that there are, and will always be, individuals who will never lay down their arms, but these are becoming more rare as scholastic theology extends its investigations.

I consider this spirit the rising star of a new epoch in the history of civilization. It means the union of the two great factors in human progress, science and religion. By nature they are handmaids. True science is a search after God, and its progress in the end always agrees with and corroborates the truths of the Scriptures. It is the object of scholastic theology to kneed into human thought christian ideas, and among the rest the idea of the unity and uniformity of nature. Science must acknowledge that its true foundation is the christian doctrines of creation and providence, and that it can never reach the goal of its destiny until the God of Revelation is accepted as the God of Nature. Christianity also must remember that it can never reach its highest state of perfection until the precepts of the Gospel are shown by science to be compatible with and supported by the order of nature. It is left for the christian philosopher to show that the laws governing the natural world are but parts of the great lines, which, like parallels of latitude, pass through the universe and reduce it to intelligent order; to teach a science which reveals the footsteps of Deity in the mountain's bed; to give the world to drink of the fountains of a philosophy which will quicken the immortal soul; and to cause the votary of letters to pause beneath the shadow of calvary's cross and receive the noblest and truest conception of life from Christ, the Conquering King.

J. BENJAMIN LAWRENCE.
Smithdale, Miss.

TO THE BAPTIST:

Please allow me space to speak of my pastor whom so many in Mississippi know and love; and please bear in mind that I am writing this gratis without his knowledge of it. The hundreds of letters that go almost weekly from the S. W. University to the many southern homes are expressions of Dr. Haywood as an orator and gospel minister; and to say that Dr. Haywood has won the transcendent admiration of the First Church and the S. W. B. U. and the City of Jackson is simply stating what is demonstrated weekly by the great mass of people that flock to hear him—to be edified by his soul-stirring sermons and to be charmed by his matchless oratory.

DR. HAYWOOD AS AN ORATOR.

I have heard Sam Jones, D. L. Moody, W. W. Landrum, Hawthorne, Rust and the great George C. Lorimer, and do not hesitate to say that in my judgment Dr. Haywood excels any of these for ease, accuracy and force as an orator.

As a gospel preacher he teaches the universal human depravity, and the necessity of repentance and faith, and presents a model for us, even Jesus, "the fairest among ten thousand and the one altogether lovely." "Whenever he speaks scintillating truth and nuggets of golden thoughts drop in showers."

IN THE HOME.

It is a real treat to be with Dr. Haywood in his home or have him in your home. He is so social and pleasant that all are made happy by his coming.

IN THE SICK ROOM.

I have been with Dr. Haywood in homes of the poor when he would minister to their words of comfort, and cheer them when their very hearts were aching for want of sympathy.

IN THE CEMETERY.

I once heard Dr. A. T. Robertson of the Louisville Seminary say that the two essential qualifications of a successful minister, are divine call and personal sympathy. These are very prominently manifested in Dr. H. On one occasion of the burial of a student, Dr. Haywood rendered himself immortal with many who were present. The bereaved ones received the most consolation from the fewest words from him, because he seemed to be the incarnation of sympathy.

AS A FRIEND.

It has been said, "Touch the pocket-book to test friendship;" and in this and all other ways Dr. Haywood has been tested and found to be a true friend. On one occasion a student of the S. W. B. U. asked a loan of money from Dr. Haywood that he might continue in school, he had failed to secure the money elsewhere and was comparatively a stranger to the preacher, who then had no money, but went to the bank and borrowed the money for the student. That student never will cease to love Dr. Haywood.

On one occasion he gave the Apollonion L. Society \$100.00 to enable them to complete their new Hall. He keeps his eyes, ears,

heart and pocket-book open to the poor of the City, to minister to their needs.

AS PASTOR.

Dr. Haywood has been pastor of the First Baptist Church, Jackson, Tenn., only one year, and the Treasurer says "the church is in better condition financially than it has been in ten years before." He has the largest congregation of any pastor in the City, and has the largest attendance at Wednesday night prayermeeting of any church in the bounds of the Southern Baptist Convention, (I have investigated and know this to be true.)

During the year he baptized more into his church than all of the pastors of over forty churches in the Assn. combined. Total No. received 125. We praise God for such a man. M. R. COOPER.

The Blind Tigers.

BY J. N. MCMILLIN.

In his message to the Legislature, Gov. McLaurin recommends that the selling of intoxicating drinks in violation of law be made a felony.

In view of the fearful conditions which prevail in many towns and cities in the State as to the illicit selling of liquor, it is to be hoped that our law-makers will take the matter up and carry out the excellent recommendation of the message. This would perhaps go a long way toward breaking up the business. Men who sell without sanction of law do so deliberately and wilfully. There is no excuse on earth for them. Let them know that a place in the penitentiary is ready for them, and many will be deterred from engaging in the unholy business.

Will not every christian worker in the State write to his Representative, or to some friend in the Legislature, and kindly ask him to lend his support to the measure? If every "blind tiger" proprietor who is now engaged in his destructive work had to spend five or ten years in the penitentiary, the punishment would not be out of proportion to the real heinousness of the crime. Illicit selling of intoxicants is unquestionably one of the most productive sources of evil in the State to-day. A crime in itself, its fruit is more criminal. Let it be punished, as it deserves to be. Let it be catalogued with murder, where it belongs. Let our Legislature make it a felony. The day such a measure passes will have been a day well spent. It will be a forward step which a large majority of the people of the State will heartily endorse.

Hattiesburg, Miss., Jan. 5, 1900.

Some Facts.

TO THE BAPTIST:

You will please find inclosed P. O. order for my subscription to THE BAPTIST for 1900. This pays me to Jan. 1901. How I do wish every one of your readers would send you their subscription for the year. I am sure you would feel good, and then your paper would be so bright and full of good things, that we would all feel good.

We are well and churches doing well I think. With the Lord's blessings I hope to

Vicksburg—Children of James.

DEAR FRIENDS AND READERS OF THE BAPTIST:

Having been asked by your editor to tell you something of the origin and work of the "Children of James," I will begin by saying that we wish to have a "C. of J." society organized in every Baptist church in the state of Mississippi.

Upon the first of April, 1899, fourteen girls met, at the request of our pastor, Dr. Sproles, to be organized into a society, charitable in every branch of its work.

We selected as a motto, "Pure religion and undefiled before God the Father is this; To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

We began our work by caring for an infant, whose mother and father died in our City Hospital in January, 1899, leaving the child with no known relatives. The dying mother requested that her child be reared by Baptists. The doctor in charge informed our pastor of this request, and after a short time the girls who now compose our society, adopted the child.

We did so, intending to care for it in the City Hospital until it could be sent to our Orphanage in Jackson, and there to continue its support. But, through the help of our pastor and Bro. Foster, we found a home for the little one in a family of refinement and culture, piety and wealth, who adopted her, and made her a joint heir with their other children.

Since April 1st, 1899, we have sent \$5.00 per month to our Orphanage where we now have a little girl, aged four years. This five dollars, under the economic management of our able Superintendent, feeds, clothes, and schools our little Minnie.

Our society has been furnished with pictures of the child, through the kindness of Bro. Foster; she has a bright, sweet face, a fine head, an extremely intelligent expression, which makes us, especially proud of her.

May every B. Y. P. U. in the State join in making the "C. of J." a permanent as well as fruitful organization.

Select your child at the Orphanage, and then support it.

I remain sincerely,
MAUDE MCKNIGHT.

Commentary.

The "New Years" issue of THE BAPTIST is the most beautiful we have ever had. The three broad columns, and the absence of the column rules are great improvements. This was our idea from the start, but we yielded to the opinion of our foreman to the contrary.

Rev. W. F. Yarborough is making the Sunday School Department a necessity. He is certainly doing his work well and winning golden opinions.

Rev. W. P. Price makes a fine start on the B. Y. P. U. Department. He has pith and point in what he writes, and it is a source of great rejoicing from one occupying my stand point to see such bright outlook for the young people's work in our State.

Fraternally,
J. B. SHARCY.

do more this year for His cause than any year in the past. My last year's work closed very pleasantly. I find that I preached 187 sermons last year, collected for missions, orphanage and sustentation \$228.50. Baptized 23. Salary \$450.00. Traveled 1680 miles.

I have been called for one-fourth of my time at Magee, on the new railroad south of my home. I hope to do some good work here.

With love to you and your family, I am yours truly,

T. J. MILEY.

Several Things.

The 5th Sunday meeting of Chickasawhay Association was held at Waynesboro according to appointment. Its program was faithfully carried out, although the unusually unfavorable weather caused a very slim attendance. Dr. Hackett was present and Elder R. W. Sumrall, Pastor W. J. David, Deacons J. Sumrall, W. H. Patton and the undersigned etc. We were hospitably entertained.

On the morning of the 28th the writer had left home for New Orleans for the purpose of being present at the 56 anniversary of the First Baptist Church that night. The train was "behind time," but after waiting three hours we got off at 5 o'clock and reached the city in time for a 11 a. m. breakfast.

Among relatives and friends of days—years—gone by, the writer enjoyed his visit; yet it was sad to state in a few public remarks, that he and one other, Bro J. L. Freeman were the only living members of 52 years ago. There were in attendance, Secretary Ware, of the Louisiana State Convention Board and the Pastors of Carrollton and 5th churches—the Secretary of the Domestic Mission Board, I. T. Tichenor being unable to come out, and Pastor Whittinghill being out of the city.

From 1847 to 1862, the writer was a resident of New Orleans. He left there as the Federal General Butler was storming at the City gates—not wishing especially to make his acquaintance. During those fifteen years he had some bitter experience; but it is all past now. In 1854 he became a charter member of the Coliseum Church, and is now the sole survivor. He had been a member of the First six years; remained in the Coliseum six years, returned to the First and from thence, six years thereafter became a member of the Meridian church—say 33 years ago.

L. A. DUNCAN.

From Rev. L. R. Burress.

Please tell to the many brethren and friends who have so kindly remembered me by words, letters and acts in my continued affliction of my sincere appreciation of these evidences of unfeigned love. These have come from many of our own State and from Ala., Ark., Tex., and Tenn.

The Lord has had mercy upon me and mine and is giving me back in health, and I trust for better work for this crowning year of the century. Accept for my new year's salutation Eph. 6:23, 24, and for all others I Tim. 2:4.

L. R. BURRESS.

Oak Lawn, Jan. 2, 1900.

Our Pulpit.

JOHN III:16.

"For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life."

We have just passed through a season of gift-making and gift-receiving, a custom by no means to be despised, because it has the text for its criterion and is fraught with many sacred memories.

Up to the age of ten years the child looks forward with fond anticipations to the coming of Santa Claus, the son and the daughter prize highly the presents from father and mother, the wife is made happy by reason of the gift from the husband, the husband's heart rejoices on account of the gift from the wife; the friends life is made brighter by the remembrance of a friend.

Yes, we all agree that it is sweet to be remembered. John, the inspired scribe, gives public notice to the fallen sons of Adam of the great fact that they have been remembered by the Lord. As we read the text, we hear the voice of the angel to the drowsy shepherds saying: "Fear not; for, behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The chorus is taken up by heavens choir which sing, as if they wanted all heaven and earth to hear the anthem. "Glory to God in the highest and on earth peace, good will toward men." John the Baptist had the idea of a gift when he said, "Behold the Lamb of God which taketh away the sin of the world," for Christ is the Lamb prepared for a specific purpose. Some one has well said that there is enough gospel in this text to save the entire world and if the poor sinner were privileged to have only one verse this would be the one for him. It eliminates forever the idea of works in order to be saved, and shows that salvation is not obtained by doing good or by any inherent good within man, but it emphasizes the fact, that salvation is a gift from God. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10. If salvation were by works the sinner could boast that he obtained it by the payment of a just debt. John's heart leaped with joy, as he held up to the spiritual vision of man God's unspeakable gift. Let us consider:

I. The priceless value of this gift. When man's spiritual eyes are opened, he unconsciously goes out in search for moral perfection. He roams through the valleys and over the mountains beholding the budding trees and blooming flowers, and half satisfied says, "here is beauty," but alas! he looks again and says, not so, for the foul mist of sin has arisen and these have faded. Then he turns to man, endowed with reason, conscience, and will—man made in the image of God,

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and says, "surely, there is beauty here," but on close inspection, he finds that he is stained and scarred with sin."

When almost in despair of finding permanent beauty, he sees the dim vision of Jesus of Nazareth and exclaims with Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace, that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Only to those who were spiritually blind did the prophet say, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. When you walk into the studio of a distinguished artist to price the paintings, you see one marked \$500, another \$1,000, another \$10,000. You are amazed at the enormity of the price and you inquire, what is it that makes these so valuable. The artist replies, "their beauty." You enter a jewelry store to purchase a precious stone and you are astonished at the price of even a small stone. It is its beauty which gives it its value. The Savior tell of a man whose sacrificed his all for the pearl of great price because he admired it—because it was beautiful. The spotless life, the pure character, and the exalted mission of Jesus, are beautiful, but more beautiful still are His vicarious sufferings. The more we gaze at Him upon the tree the more our spiritual nature says, God's gift to man sparkles with beauty.

He is the rose of Sharon, the bright and morning star, and the one altogether lovely. No one has received a diploma in aesthetics who has not gazed upon the man Christ Jesus.

The value of a gift is also estimated by its cost to the given. The cost is determined by the sacrifice made. Considered from this standpoint, God's gift is exceedingly costly for surely he made the greatest possible sacrifice, when He gave his only son to die a shameful death. The earthly father says take my houses, lands, and bank stock, take all, but spare my child, don't touch him for he is the object of my love. Around him cluster many bright hopes. You can take the blood from my own veins but don't thrust that bitter cup to my son's lips, don't press that crown of thorns to his brow, don't drive those cruel nails into his precious hands and feet, don't pierce the javelin in his side, don't put him in Joseph's tomb for my innocent boy shall not die for these guilty men who deserve to die, the sacrifice is too great, but God knowing the tragedy of calvary made the sacrifice and of his own free will gave up his son. Truthfully, can we say that the gospel of the Son of God had its birth in sacrifice and that it must be propagated by the same law. Jesus taught his disciples that they must deny themselves and take up their cross and follow him. Paul said to the band of Christians at Rome, "I beseech you brethren by the mercies of God, present your bodies a living sacrifice, wholly acceptable unto him, which is your rational service." It is sacrifice that moves the world and we as Christians, to-day, are not moving the world toward Christ, as we could do were we to make greater sacrifice. We are to serve the Lord when it is difficult as well as when it is easy. We don't attend church when the weather is

unfavorable because this involves the sacrifice of personal comfort; we don't give of our time in the week days to the building up of the walls of Zion, because this means the sacrifice of a few hours time from our business. We don't read and meditate daily upon the word of God because we desire to apply our minds to the secular problems of life. We don't converse with God, because this means something lost from the society of an earthly friend. We don't pay the Lord his tenth, for this means a sacrifice of that which we are accustomed to spend upon ourselves.

Were we to obey the law of sacrifice soon we would say that it is infinitely more blessed to give than receive. In determining the value of a gift we are not to be unmindful of its utility. Man had sinned and he needed more than the charm of nature or the angelic touch; he must be purified from his defilement. He was sold under sin and innocent blood was the price of his redemption. Just as Shylock must have his pound of flesh, so the law contended for innocent blood. This enables God to be just and yet the justifier of the unjust; it purifies the heart and makes it a fit temple for the indwelling of the Holy Spirit; it makes man the partaker of the covenant of grace and an heir of God and a joint heir with Christ. It is the only coin honored at the bank of heaven; it is the wedding garment worn to the marriage feast of the King's son; it is the light which illumines our pathway to heaven; it is the life-giving agency to the dead soul.

The character of the person who makes the gifts either adds to or detracts from the value of the gift. Our appreciation of the gift of God's son will depend upon our conception of the being and the character of God. When we reflect upon his infinite greatness, wisdom, and goodness we can but rejoice that such a being has been mindful of us.

II. The motive which prompted God to make this priceless gift. It was not the motive of selfishness as some would have us think. A man who claimed to be a gospel minister said not long since, that selfishness prompted God to give his son to die for the world, because God needed the praise of man to make him perfectly happy, but the fact remains regardless of this sweeping statement that God did not need the praise of man to make him happy. He is happy within himself. The Father, the Son, and the Holy Spirit are associated in such a way as to make them happy if there were not a man or an angel in the universe.

Neither was God prompted by an ostentatious spirit. He did not make it to get the name of being liberal or benevolent. To be sure, God is benevolent and teaches men to be so; but he did not send his son to convince men of this fact.

John tells us the motive was love. God wanted to convince men of his disinterested love. He loved them with a passionate love; he pitied them in their lost and miserable state. Oh, the height and depth and breadth of God's love for men! Surely none can longer doubt it, for he has done all possible to convince them of it. He hates sin, but loves the sinner to such an extent that he is anxious to save him. When on the Atlantic ocean we looked to the north, south, east and west,

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but could see no land—nothing but one vast expanse of water. We could but think of the boundless ocean of God's eternal love. According to John's idea, Christ was love incarnate. The sun may refuse to shine, the moon may refuse to give her light, the winds may lose their course, but God's love shines brighter and brighter unto the perfect day.

III. Those to whom the priceless gift is offered. Some tell us by their deeds that God made this offer to those in the city or community in which they live. They will pray, work and give so long as it is for the home church or for the home people, but care nothing for others.

There are others who believe that the whole state needs the gospel, hence they believe in State missions but do not believe in home and foreign missions. Still another class says the gospel is meant for the English-speaking wherever they are found, but we are not to waste our time with those of a foreign tongue. But John tells us that the gospel is meant for the world, and by world he means the inhabitants of the earth. To emphasize this further he says, "Whosoever believeth." To any one, it matters not who he is nor where he is, the gift is offered.

The Hotentot in the jungles of Africa or India and those who dwell upon the islands of the sea are invited to take the water of life freely.

1. The offer can only become a gift to those who accept it. Have you received God's priceless gift?

2. Those who have accepted it can best show their appreciation of it by telling others of it and urging them to accept it. The gospel is free, but free only in this sense, "Freely have ye received, now freely give." If you have slaked your thirst at the spiritual fountain, beckon to your brother to come without money and without price and drink for himself. If you have partaken of the bread of life pass it on to those who are hungering for it. Pray for the missionaries that they may be instrumental in bringing many souls to Christ from among the heathens. It is a fact that the Baptists have twice as many converts in foreign lands as all other denominations combined, but we have not half as many as we could have had, had we, all done our duty. We need not pray for more to be willing to go until we send the five hundred who have said to the F. M. B., "We are yearning to go." Arise and make, an offering to God for this use. Oh my brother, my sis, what use are you making of God's priceless gift?

Coastwise.

The holidays have come and gone and Xmas and New Years have passed off quietly and pleasantly. We had regular services at our church which was well attended. Last night closed the old year and two were offered for baptism.

Quite a number of visitors have already come to Biloxi, and many others are looked for soon. This is a great resort both for pleasure and health seekers, for winter and for summer. Among those that come are a number of staunch Baptists who give promise

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of being useful to us in our church work. Our ladies are enthusiastic, and hard at work. They made a lot of nice needle work, and had a Bazaar and sold their work for Xmas presents, and made nearly a hundred dollars. A new church suitable for Biloxi is our objective point now.

J. B. S.

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

Brethren J. H. Neal and W. A. Griffin, of Tabbville, are leading in a commendable enterprise. In anti-bellum days an old minister, known as Uncle Jimmie Martin, labored faithfully in the region in and around Houston, Miss., but died long since and was buried at the country graveyard near Bethel church in Chickasaw county. The purpose is to place a suitable marble at the grave of Uncle Jimmie Martin of sacred memory. God speed the work.

The Worker and Visitor, Brother J. Parker White's little paper published at Houston, Miss., comes to my address and meets a glad welcome. Bro. White is a good man and deserves encouragement in his humble effort to promote the Master's cause. His "Card of Thanks," published in the last issue, which announces the liberal "pounding" given him by the Houston saints is interesting reading. God bless the Houstonites.

Young Bro. Phillips, of Hattiesburg, on a recent visit to Blue Mountain gave welcome calls not at the "centre of attraction" merely, but at the "Chow-Chow" home as well. He is of handsome physique, modest, fluent in conversation and withal—as I learn from others—a good church worker. If this is the kind of material of which the Hattiesburg Zion is composed no wonder that Pastor McMillin is found boasting of his flock.

It is a pleasure to learn that that good church, Union, in the northern part of Tippah Association, after a short period of domestic chafing, are graciously reconciled. Union, or Chalybeate, as called, is a pleasant, healthful, school village. Bro. Hughey, the former pastor, has accepted another field, and these excellent brethren are now minus an under-shepherd. May the Lord direct.

Heaven's scales are the only balance upon which a Christian can be weighed correctly. It matters not what reckoning the world has made and is making, a church member is lighter than nothing unless his experience of grace meets the demand of Gospel truth—the house is on the sand where the religion is all in the head.

Bro. J. D. Anderson's New Albany pastorate closed on last Sunday night. Bro. Cooper, of Pontotoc, preached an able sermon at 11 a. m. and Bro. Anderson at night. There was a good attendance and Bro. A. was at his best. He must have felt happy to witness the demonstrations of appreciation shown by his congregation, but sad to part with a people whom he loved so dearly and who loved him and regretted to give him up. Addison once said, "All censure of others is oblique praise of self," but it is even worse as

a rule than Dr. Addison makes it. It has all the insidiousness of self-praise and all the reproach of falsehood. I would that our Texas brethren, who are so hard in their personal censures would think of this.

That was a grand "pounding" given by our townspeople, and some outsiders, on the 23rd ult.; more than a "pounding," by far. That over-coat, for self beautiful, braided "wrap," for "better half," together with sugar, coffee, light-bread, ham, canned goods in variety, rice, flour, corn-meal, potatoes, molasses, butter, sausage, soap, apples, candies, etc., etc.; borne by a little army of cherry, laughing, tyros, in Christly deeds, and some older heads and stouter hands made an accumulation of good things rarely equalled on such occasions. God bless the "pounders" and especially the multitude of little boys and girls who thus began a happy Christmas in a successful effort to render two old hearts joyous.

WHERE IS INTEREST?

Paul had God's interest on his heart. When visited by the Ephesian elders as he made his last journey to Jerusalem. Many would think he must have had much else there also, for bonds and imprisonment awaited him. Naturally one would shrink from such. But the hardest thing for Paul to bear at this time would have been, not to go to Jerusalem. Tears and entreaties not to go tended to break his heart.

Among the last things said to the elders was: "It is more blessed to give than to receive." But with death just ahead, and while loving ones entreat to stay from its clutches, who could talk of the blessedness of giving? Only the giver.

Paul had given—given his heart—his life with all it meant, and this he had done because it was the best thing to do. "More blessed to give than to receive."

Rev. L. E. Hall is now asking help to build a church house at Gulf Port, a place rapidly becoming of interest, and one in which Baptists—Mississippi Baptists—should now be interested; and not fifty years hence when Pseudo-baptism has taken fast hold. Ritualism there might be supplanted fifty years hence with the truth, but it would be harder to be done then than now. Bro. Hall is trying to heat his iron. We should help him heat it.

I have not been hired to make this plea. The only thing Bro. Hall has asked me to do is to send him a dollar, and it has been sent.

A worthy man once said that he, at a certain period, allowed his interest to become centered in worldly things, and God scourged him and drove him back to the plow to plough straighter than had been his want. Five-fifths of us all need to be whipped of the Lord, so that, with hands on the plow, we will ever go forward and never look back.

"Giving is living."

J. E. PHILLIPS.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss. Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

When all the troops now en route to South Africa arrive, the British army engaged with the Boers will number 200,000. Some time since, when Winston Churchill estimated that 250,000 men would be required to reduce the Boers, he provoked a smile from some of the military authorities. Nearly that number is now enlisted, and the work is just begun. We would not be at all surprised if 300,000 should be needed. When hired soldiers, without the inspiration of patriotism, are to meet men who are fighting for home and liberty, the hired soldiery must be overwhelmingly in the majority or failure must result.

Three deaths in Honolulu from the bubonic plague seem to have thrown the inhabitants into a fit of consternation. From all we can learn of the disease, yellow fever or small-pox is not to be compared to it for mortality. It has made occasional appearances in the Orient for more than a century, but not until recent years has it been disposed to make its home in the Occident. At one time London lost many thousands of its citizens by this plague. It will finally, no doubt, through the easy facilities for commerce among the nations, be distributed all over the globe, unless it wears out, giving place to something else.

BLUE MOUNTAIN CHOW-CHOW.

BY ST. CLAIR LAWRENCE.

The Iuka church has called to its next year's charge Rev. W. A. Turnage, late of Itawamba county, and he has signified his acceptance. He is a brother of the late Rev. A. J. Turnage, of Saltillo who died some years ago, while visiting Texas. Bro. L. R. Burress the former pastor is yet unable to preach from protracted illness, but his friends are hopeful of his early recovery.

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Rev. T. Robert Paden, of Barracott, Miss., a former student of Mississippi College, is preaching to country churches in Newton county, the salary of which is not equal to the support of his family. He desires a better field, and is open to calls. Bro. Paden is anxious to learn the whereabouts of Bro. H. L. Finley, late of Texas.

On the evening of the 31st ultimo, pastor Carter preached; and an opportunity for membership was offered, when five additional candidates for baptism presented themselves, and were received. Twenty-two are now awaiting baptism, as the result of our last ing.

On the 2nd of October 1847, the writer of these notes attended a meeting of the Panola Baptist Association—since dissolved—at Concord church in Panola county. Elder J. Lane moderator, and A. J. Helme, clerk. The following Baptist ministers were present, viz: Joseph Lane, H. Vesey, Horace Lawrence, W. Daniel, H. H. Rockett, H. W. Middleton and John Middleton. All these have been gathered home. If there be a living delegate who attended that meeting we would be glad to have him write us at this place.

The Baptist Argus of the 28th ult., is on our table. Thanks to the proprietors. It is beautiful in mechanical execution. One peculiarity of the Argus is its short biographical sketches and illustrations of Baptist preachers. The copy on our table contains correct pictures of Rev. A. M. Poindeexter, D.D., Rev. W. T. Tardy, of Greenville, Texas, and Rev. J. N. McMillin, of Hattiesburg, Miss. The Argus is worth \$2.00 per annum.

Dr. Canfill's Sunday Morning Thoughts, now in book form is a beautiful volume of 500 pages of most excellent reading, worthy a place in every religious library. It is abundant in comfort and heart-cheer for all who read it. It ought to have an immense circulation.

We are glad to see our Mississippi preachers and writers; mainly, holding aloof from the Texas embroglio; but very many of our pastors most heartily endorse brother Truett's remark in his address to the Convention at Dallas: "Any man that endeavors to put a wedge between the city church and the country congregation is an unmitigated demagogue, whether in politics or religion."

Rev. J. F. Eden, a Mississippi boy of long ago, has been laboring faithfully and efficiently in the State of Georgia as pastor and editor. He having recently resigned at West Point, has been called to the church at Monroe, Georgia. In 1868 the writer was pastor at Ponticola, Mississippi, and during that year Bro. Eden became a licentiate of that church, and soon after left for Atlanta. He has done a great work.

Bro. E. E. Thornton and family have moved from Box neville, and are now comfortably ensconced in the parsonage at New Albany. He preached his first sermon on Sunday the 31st ultimo, to a good congregation, and the outlook is abundantly encouraging.

Introduction.

It affords me a great deal of pleasure to in-

troduce to the Baptist brotherhood of Mississippi, Rev. A. J. Fawcett, D. D., and Rev. T. C. Kincannon. The former from Hot Springs, Ark., to Hazlehurst, and the latter from Monroe, La., to Aberdeen. Dr. Fawcett was my old-time chum in Arkansas, and Bro. Kincannon was my successor at Monroe. These brethren are valuable accessions to our Mississippi ministry. They are not only strong gospel preachers, but are both wide awake to all denominational interest.

We can count on them to lead their flocks in every good word and work. I hope to hear from each of them through THE BAPTIST at no distant day.

Most fraternally,
J. B. SEARCY.

Resolutions of Ladies' Missionary Society of Dothan Baptist Church.

WHEREAS, We learn that Mrs. R. B. Stapleton will remove shortly from our city and community, which will necessitate the severing of her connection from our church and society. Therefore be it

Resolved 1, That we learn the above facts with sincere regrets, and sadly yield to the circumstances making this separation.

Resolved 2, That we recognize in sister Stapleton a faithful and efficient vice president of our Woman's Missionary Union, of the Columbia Baptist Association, and also a valuable worker in the Ladies' Missionary Society of the First Baptist Church, Dothan, Ala.

Resolved 3, That we commend her in parting to our Heavenly Father's care, who doeth all things well, and to the confidence and kindly sympathy of our sisterhood, wherever she may cast her lot.

Resolved 4, That these resolutions be spread upon our minutes and also that copies furnished, one to sister Stapleton, and one to each of our county papers.

Hazlehurst.

I am now on my new field in Hazlehurst. I preached my first sermon last Sabbath, the 7th inst. The brethren and sisters are sure delighted at having regular services again after a lapse of six months.

They received me most cordially. We sincerely trust that this new relation may be a blessing to the Lord's work in this growing and prosperous little city.

I am a stranger to most of the preachers in Mississippi, but I trust it may not be long till I make their acquaintance. My very earnest purpose is to thoroughly identify myself with all the enterprises fostered by our people in the state and specially as I desire to be helpful in anything that pertains to the Lord's work.

I shall be very much pleased to have the editor of THE BAPTIST to come down and spend a Sabbath with us, as early as it may suit his convenience.

I am delighted with the tone and spirit of THE BAPTIST. I shall look forward with great pleasure to its weekly visit to my study.

I am yours cordially,
A. J. Fawcett.

Hazlehurst, Miss., Jan. 7, 1900.

1900.

Little Folks.

TO THE BAPTIST:

After a continued silence, I greet you again. If you will give me your attention, dear cousin, I will briefly tell you how I spent the merry holidays. Well, I was at home the greater part of the time. On the 27th spent the day with my cousins, Misses Lena E. Rorke and Carmon Powers, together with a number of others at their home. We did indeed have quite a nice time.

I have not seen any letters recently. Cousins, as this is a new year, and the last of the memorable nineteenth century, let us doubly resolve to write more regularly for our dear paper, and thus increase the interest of our many readers. I know we little folks can interest the older ones.

My sister, Ora Ida, continues to teach me in music, but it seems very slow progress is being made on my part. Sometimes I think there is no talent of mine for music. Sister plays "Dewey's Grand Triumphal March" and "Rough Riders." I love them because they are reminders of the world's greatest hero, Admiral Geo. Dewey.

I must say adieu for a time.

With love to all the cousins,

Your little friend,

ELLA MAY BASS.

Bassfield, Miss., Jan. 5, 1900.

The Southern Baptist Press Association

The Southern Baptist Press Association will meet at Hot Springs, Ark., on February 20-22. At the last meeting of the Association in New Orleans it was practically decided that the next session would be held in Hot Springs. This was before the Convention decided to go there. As February is a much more delightful time to visit Hot Springs than in May, and as the citizens of Hot Springs offer many attractions to the members of the Association, it is expected that there will be a large attendance.

EDGAR E. FOLK,

Sec. So. Bapt. Press Ass'n.

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THE BAPTIST.

9

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FOR CHURCH

Sunday School.

LESSON FOR JANUARY 14, 1900.

BY W. F. WARBOROUGH.

THE CHILD JESUS VISITS JERUSALEM.—Luke 2:41-52. (Read Matt. 2: Luke 2:21-38.)

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

Luke writes of Jesus the man, and it is from his Gospel that we get the best view of his humanity. He alone gives us this little glimpse of Jesus, the child of twelve, the only authentic account we have of any event between his infancy and baptism. It is very likely that Luke in gathering materials for his Gospel got this little life-like sketch, either, directly or indirectly from Mary the mother of Jesus.

The scenes given us in the infancy of Jesus, after the last lesson, are the circumcision at eight days of age, the presentation in the temple when forty days old (cf Ex. 22:29), the visit of the wise men from the East, the flight to Egypt, the slaughter of the children of Bethlehem and the return from Egypt to Nazareth. Then the curtain falls, to be lifted for only one brief moment for us to behold the unfolding of the child Messiah's consciousness of his mission in the world. The common desire to know more of the child life of Jesus has manifested itself in the mythical accounts of the Apocryphal gospels. The ridiculous absurdity of these grotesque inventions are so out of keeping with the calm, natural statements of the Gospels as to bear the impress of fraud on their face. We can learn all we need to know of Jesus, at this stage of life, by turning on this little incident, the side lights of geography, history, and subsequent developments.

EXPLANATORY.

The feast of the passover. There were three great feasts among the Jews in the time of Christ dating from the days of Moses,—the feast of the passover, the feast of pentecost and the feast of tabernacles. For an account of the passover, see Ex. 12. Among the annual visitors to this feast were Joseph and Mary. Children often attended the feast with their parents even under twelve years of age. It is not stated that this was the first visit of Jesus to Jerusalem to this feast, but that is the natural inference. About thirteen years of age a Jewish child became "a son of the law" that is, he became morally responsible.

The boy Jesus tarried behind in Jerusalem. Perhaps he became so absorbed in his discussions in the temple that he unwittingly allowed his parents to get away from him. The incident does not necessarily imply negligence on the part of the parents. There are a number of conceivable ways by which the separation might have occurred. Sometimes in the caravans the men and women travel in separate companies. Then it was perfectly natural for Joseph and Mary each to suppose him with the other, or with the children of the company, or with some of the kinsfolk. At any rate after the expiration of their time

at the feast, probably after the first two days when attendance was no longer obligatory, they started homeward to find at the end of the first day's journey that their boy was lost. They had probably gone only ten or twelve miles. After looking diligently among kinsfolk and acquaintances and along the way back to the city they finally found him, on what seems to have been, the third day after they missed him.

Sitting in the midst of the doctors. Ederheim thinks that this was an informal gathering of the members of the Sanhedrin, who, on Sabbaths and feast days gave instruction to those gathering about them in the temple. He does not think there was a synagogue connected with the temple, as some hold. It was a common thing to see boys gathered in the midst of these rabbis, learning and asking questions. Jesus heard them with understanding, and showed so much discernment in his answers that they were amazed at him. A great surprise was also in store for his parents, in his answer to their half-reproachful question.

Wist ye not that I must be about my father's business? The R. V. has "in my Father's house" for "about my Father's business." The former is most likely correct, though there are strong reasons in favor of the latter. There is no word in the Greek for "house" or "business," and one, or the other, must be supplied according as the sense demands. If his parents could not understand him, see v. 50, we need not be surprised if we cannot. There seems to have been here an awakening to consciousness of his life's mission not realized before. Just how much this unfolding of mind involved we cannot say. His perplexed parents took him back to Nazareth, where he, as a carpenter's son, worked with his father learning the trade, and at the same time subjecting himself to his parents as a dutiful son. Thus he lived for eighteen years longer, till he entered his public ministry, Joseph probably dying in the meantime.

TOPICAL.

1. *The child carried to the house of God.* As every passover recurred, Joseph and Mary were found among the pilgrims going up to Jerusalem. They made it, not a question of conscience, but of duty. Not only did they go regularly to engage in the worship, but they carried with them their boy as soon as he was old enough to go. It is a good thing for parents to carry their children to the house of God as soon as they reach the proper age. They used to do so more than now. Children do just as they please about it these days, and they most often please not to go. The children who used to be carried to church to sit during long sermons have been greatly pitied, but those are the boys who made men to be depended upon in church and state.

2. *The child's behavior in the house of God.* What wonderful interest the child Jesus manifests as he seems to come face to face, the first time, with the great problems of his relation to the father! Having tasted of the fountain of truth he would drink deeper and deeper. While other boys were trifling away precious opportunities and sacred privileges he must be about his Father's business.

It is painful to see the levity and indifference to sacred things by some young people as they frivolously laugh and talk even during worship. Let us take lessons from the model boy as we see him here in God's house.

3. *The child giving promise of the man.* "The child is father to the man." Once in a while a boy will turn out to be a different man to what he gave promise of, but the rule is, that the character of manhood is the fruitage of youthful habits. Dr. Broadus calls attention to several points in which the boy Jesus gives promise of the man Jesus. (1.) Fond of public worship. (2.) A profound student of Scripture giving original views. (3.) He will bring out the great fact that God is the Father of men, as intimated in the Old Testament, and that God is in some peculiar sense his Father. (4.) Original and striking, but not sensational. (5.) A devoted son. Will look after his mother to the end. (6.) Growth in wisdom. From the human standpoint did he not grow through his ministry.

4. *The child subject to his parents.* He made himself subject, as suggested by middle voice of the Greek verb. What a lesson for children of to-day! Such a thing as obedience is unknown in many homes. It is common for parents to say that they cannot make their children obey. The spirit of the age is against authority of any kind. Men and women, children of larger growth, rebel against authority even of the Lord himself, unless his commands accord with their views. The Kingship of Jesus is an unpopular subject. The lesson of supreme importance for our time, is that of subjection to rightful authority. Parents must teach it to their children. There is no better object lesson than that given by the boy Jesus.

5. *The child's symmetrical growth.* Observe the three-fold nature of this growth—in wisdom, in stature and in grace. We have no difficulty in conceiving of his physical growth, but when we try to understand how the divine and human natures could be united in one person as to grow in wisdom and favor with God the mystery is inexplicable. We can never understand this till we know more of this unique personality. The growth in wisdom included the moral, as well as, the intellectual elements of his nature. The growth in grace meant an increase in favor with God and man and was the result of normal development along other lines. Jesus was very popular until he began to rebuke sin and expose error. The growth of the child Jesus is a model for all other children.

A REBUKE.

When the great preacher, Spurgeon, was at the height of his fame, a well known lecture agent wrote him, making him the offer of a hundred thousand dollars for a preaching tour, asking at the same time for a reply by cable.

What was the agent's surprise to receive a cable message consisting of only the words: "Acts VIII:20." When the agent had finally procured a Bible, he opened it and read these lines: "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Ex.

The Home.

Nobody Knows But Mother.

BY MARY MORRISON.

How many buttons are missing to-day?
Nobody knows but mother.
How many playthings are strewn in her way?
Nobody knows but mother.
How many thimbles and spools has she missed?
How many burns on each fat little fist?
How many bumps to be cuddled and kissed?
Nobody knows but mother.
How many hats has she hunted to-day?
Nobody knows but mother—
Carelessly hiding themselves in the hay?
Nobody knows but mother.
How many handkerchiefs wilfully strayed?
How many ribbons for each little maid?
How for her care can a mother be paid?
Nobody knows but mother.
How many cares does a mother's heart know?
Nobody knows but mother.
How many joys from her mother love flow?
Nobody knows but mother.
How many prayers by each little white bed?
How many tears for her babes has she shed?
How many kisses for each curly head?
Nobody knows but mother.

—Housekeeper.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

At a choir practice they were rehearsing a selection, the first words of which were, "I am a pilgrim." The music divided the word "pilgrim," and made a pause after the first syllable. The soprano sang, in a high key, "I am a pil,—," and stopped. The alto repeated, "I am a pil,—." The tenor acknowledged he was a "pil,—," and when the bass came thundering in with a like declaration, "I am a pil,—," it was too much for the gravity of even a church choir!—London Baptist.

America's Women Ministers.

There are to-day about 300 women ministers in the United States. In America the ministry is being more used by women as a profession than the law. The great value of women ministers in America is for scattered parts that cannot possibly afford to support a man. They can maintain a woman minister. The chief opposition to women pastors comes from ministers of the poorer and least qualified class. Of course, the older

and more conservative ministers, bishops and the like, do not look with much pleasure on a woman in the pulpit. But many congregations in the United States are ready for women ministers.—Chicago News.

Celebrated Law Case.

It is said that the longest litigation on record was the celebrated case known as the "Bishop Demestra will case," which was carried on from 1768 to 1870. At the beginning of the trial the estate amounted to \$1,000,000, but at the conclusion there was only \$5 apiece for each successful claimant. The case of "Parker vs. Dawkins," which began in 1823 and ran on until 1869, claims the second place in length of time. The reason why this case did not last longer was because all the money involved was used up in expenses and lawyer's fees.

On May 4th, the third district municipal district court of Brooklyn handed down a decision holding in effect that a street railway company is bound to protect the whiskers of its passengers. Several months ago Samuel Joffe, while riding on the rear platform of a trolley car, was relieved of a handful of whiskers by a fractious fellow passenger. The conductor, although often requested to do so, refused to eject the whisker jerker, or to recover the missing whiskers. In consequence of this vexatious conduct, Joffe sued the company and recovered a verdict of \$50.00 damages.

THE COSTLIEST THIMBLE.

Was Presented to His Wife by the King of Siam.

Think of it, a thimble which cost sixty-five thousand dollars in American money! And think of a husband who presents his wife with such an anniversary present! This is what the King of Siam did upon the last anniversary of his marriage. The thimble is of gold, enriched with diamonds and precious stones. It is shaped like a partially opened lotus flower, each petal bearing the interlaced initials of the sovereign and his wife in amethyst, rubies, emeralds or topazes. Around the rim of the thimble can be read the date of the marriage according to the Siamese and European calendars, each number and each letter being of alternate diamonds and pearls.

The thimble was designed by the queen herself and was made by a prominent jeweler.

Some Noted Bachelors.

Samuel J. Tilden was the richest American who ever entered public life and remained single to the end of his days. His persistent celibacy was remarkable, for, unlike Sir Thomas Lipton, Mr. Tilden was born with money, and thus from his youth was considered eligible by the mammas of many young women.

No Republican of half Mr. Tilden's prominence has gone through life without marrying, but, including David Bennett Hill, who seems to be a confirmed bachelor, Democracy's rolls show a noteworthy triumvirate of the distinguished celibates, James Buchanan the only bachelor President, being the third member thereof. Buchanan is understood to have refrained from taking a wife because the girl upon whom he set his youthful affections was obdurate. He is said to have regretted the single state to the day of his death. Mr. Hill, on the other hand, is reported to be a bachelor from choice.

Literature has furnished a long string of names to the list of eminent bachelors. Possibly the best known unmarried man of letters to-day is Henry James, the novelist. He maintains stoutly that the artist, no matter what the medium of his expression, should remain single, on the ground that the petty cares and carplings of domestic life tend to wear on delicately adjusted nerves and exhaust the mental fibre of genius, whether its possessor be a painter of pictures, a worker a words, a modeler of statues, a composer of music, a singer, or one who amuses the people from the stage.

John Greenleaf Whittier was a bachelor, though not from the same cause as the brilliant fiction writer mentioned. Whittier was a great admirer of the married state, we are told, and in his boyhood had a blue-eyed, red-cheeked New England girl for his sweetheart. Together they went to school as children; and when they grew to youth's estate he told her the story most girls like to hear. She heard it gladly, too; but he was poor, and a poet and love must wait for recognition. She promised, but waiting is wearisome; before recognition came to the young, gentle verse-maker she forgot him as a lover, and was married to someone else.

Edward Fitzgerald, the translator of Omar Khayyam's quatrains, was a bachelor, and there was a romance in his life much like the one which saddened Whittier's, but there was little else which they had in common. The celibacy of tion.

Charles Lamb was full of pathos, for he remained single all his life that he might care for his sister. Venerable John Burroughs, naturalist as well as writer, and one of the most charming of men, has never married. Mr. Burroughs was not even a woman-hater, neither has any one ever surmised that a romance caused his bachelorhood.

The only literary bachelor who is acknowledged to be a hater of women is the English poet, Algernon Charles Swinburne. His sentiment appears to be based upon the fear that a woman of little culture would be dull beyond description as a life partner, and the conviction that the clever woman is the least attractive of her sex.

Only one noted Protestant divine has been a bachelor. He was Phillips Brooks, who finished life as a bishop of the Episcopal church and seemingly possessed every quality desirable in a model husband. The cause of his remaining single appears never to have been understood, even by those who were closest to him. He did not avoid the fair, nor has any one been able to recall a romance in his life. In his student days, and his career as a clergyman he had many friendships with women, while his passionate fondness for children was remarkable often. His letters to some of his juvenile friends, published in one of their magazines, were models in their way.

The bachelorhood of Sir Isaac Newton was a puzzle to some of his contemporaries, but others knew he remained single solely on account of his mother. He thought the world of her, and her affection for him was unbounded; but her maternal love was marred by jealousy, and whenever her son thought on marriage, or evinced a passing interest even in a pretty face, she wept and wrung her hands, and managed somehow to check true love's course. He finally told her he would give up all notion of marriage as long as she lived. After her death he found himself too deeply absorbed in his scientific work and too mature to think of matrimony.—St. Louis Globe-Democrat.

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Ministers and Churches.

BETHEL.—I have lately resigned the pastorate of Border Springs and Centre Hill churches, located in Lowndes and Monroe counties, respectively.

I have been called to my home church (Bethel, nine miles south of Aberdeen) for the new year (fifth year) and accepted.

Pays only \$1000. Not able to pay more this year, owing to the strained financial condition of the church. We are erecting a beautiful new church house. Hope to have it completed soon.

I am sorry I do not know you personally Bro. Editor. Permit me to say as a humble minister and I think a toiling minister of Christ, and as such your brother.

I have the last year, besides preaching to four churches, preached to hungry people in neighborhood school houses, traveled from house to house, talked the gospel and tried to live the gospel, sold a good many good books, done a good deal of missionary and colporteur work, and to this self-appointed—no; appointed and accompanied by the Lord.

I am hoping to be able to go back to the seminary some time.

Yours very truly,

T. ROBT. PADEN.

MT. ZION.—The membership of Mount Zion church in conference.

WHEREAS, This being the last day of Bro. J. E. Lowe's faithful service with us, he having served us faithfully four years we deem it but right and proper that we should express our appreciation of his services: Therefore be it

Resolved, 1st. By Mount Zion church in conference, that we part with Bro. J. E. Lowe with regret, and we commend him to the brethren and sisters of his new field as an humble and faithful and conscientious worker for Jesus.

2nd. We also commend him and family for having so faithfully visited the sick within the bounds of this church, and our prayer to God is that his labors may be blessed wherever his lot may be cast.

Adopted in conference Dec. 24, 1899.

J. H. MCGEEHEE,
C. P. JONES,

Committee.

By motion THE BAPTIST be requested to publish these resolutions.

J. E. LOWE,
Moderator.

J. H. MCGEEHEE,
C. pro tem.

BOONEVILLE.—Our first work with our Booneville church was very sad. Just as the church bell was ringing for prayer meeting, Wednesday evening, the 3rd of January, the alarm of fire was given.

Mrs. Simons, one of our most useful lady members, was burned so badly that she died at 1 o'clock the next morning. She caught fire from a grate.

The entire town is saddened by this severe stroke. Our church sustains a great loss in her death, the town one of her most lovely women.

She leaves a young husband, who is almost overcome of grief, and two little children; a host of friends and relatives. May the Lord greatly bless and comfort each of them.

M. J. DERRICK.

Booneville, Miss., Jan. 6, 1900.

CRYSTAL SPRINGS.—We are moving on quietly. Since my last report there have been eight accessions to the church. On Christmas eve we gave our Sunday morning offering to the aged ministers. It amounted to \$17.50.

Yesterday we put out the envelopes and next Sunday we take our collection for ministerial education. It comes at a hard time to raise money following so closely the holidays when money is scarce. But I trust it will be an amount worthy the noble cause to which it goes.

Christmas and New Year brought kindly remembrances from many of our members which was highly appreciated. We were also remembered by members of our former churches both in Arkansas and Texas. May God bless these dear friends who make light the otherwise heavy burden of the pastoral life.

On Christmas eve night the church presented to the organist, Miss Clara Moody, three handsome presents as a slight token of their appreciation of her faithful services.

At the beginning of the New Year the Sunday school presented the superintendent, Bro. I. T. Riser, a handsome chair and table. There was more or less exchange of presents between teachers and scholars and friends and all had a quiet and Merry Christmas.

Now, with your permission, I greet all the readers of THE BAPTIST with a Happy New Year, and wish for them prosperity in the Lord's work.

W. A. MCCOMB.

BATESVILLE.—Christmas came on time. The Batesville pastor

and family as usual received their full share of nice tokens. For all of which we are thankful and pray God's blessing on the donors. Of course Sardis and Batesville settled the salary for 1899. This is the way they do things up here.

Eld. E. L. Wesson, of Corinth, moves to Sardis as pastor for half of his time, the remaining will be given to Evangelistic work. My work for 1900 will be at Batesville, Scobey and Hardy.

Our Sunday school studies this year will be the Christ and our great work, I hope, will be missions—"a lost world" for our Lord will be our motto. Our prayer meeting topics largely "the revealed word" and the Holy Spirit. God helping us we want to do our very best. I rejoice to note a steady improvement in our paper.

Your statement in this week's issue was timely and gratifying. Go on dear brother and make it still better if you can. I would say a word commendatory of "Baptist Annals" if I could add anything to what has been said. It is clear, succinct, classic, indispensable to the future historian of Baptist affairs in Mississippi. It does credit to the head and heart of its author, Dr. Z. T. Leavell, whom we all honor and love. Some vacancies here yet but we trust they will soon be filled.

God grant that this year shall be marked by the greatest stride yet taken by our people in missions, Mississippi College, church building, orphan's home, and THE BAPTIST. "So mote it be."

Happy New Year to all,

ALEX. A. LOMAX.

SEVERAL CHURCHES.—You can write down the churches that I had the honor to serve last year as having paid their pastor all they promised, to-wit: New Salem and Mayhew in Lowndes county and Mashulaville in Noxubee county. I have agreed to continue with the two first mentioned this year, and it is just to New Salem to state that she agrees to pay 20 per cent more to the pastor than she paid last year. I have no doubt that Mayhew will also raise more.

Salem. By request I preached to one of my former churches yesterday—Salem in Oktibbeha county—and had a good time. This is one of the oldest churches in our Association, and at one time was one of the strongest, but by deaths, removals and otherwise she has lost her strength largely, yet she has within her membership some of "the salt of the earth," and while now pastorless this salt element intends that she shall not remain so.

I expect to have my entire time taken up soon with churches.

Columbus. Pastor E. Pendleton Jones's resignation as pastor of the Columbus church, will take effect February 1st. He is in the front rank of gospel preachers in our State, in point of soundness, ability and zeal, and I regret very much that we shall lose him from our town, and I fear the State shall lose him also. Some of the noblest and most consecrated men and women I ever knew are to be found in our Columbus church, and I sincerely trust a pastor may be secured, who shall be a worthy successor of Bro. Jones.

Aberdeen. I am glad to learn that the church at Aberdeen has succeeded in securing Bro. Kincannon, of Louisiana, to be their pastor. There seems to be a peculiar fitness in this arrangement—as the beloved, lamented Dr. Bozeman was once pastor there, and now the honored son-in-law becomes pastor.

Starkville. Pastor M. K. Thornton and the Starkville church seem to be happily married. I regard the union as indeed fortunate, for if there be an all-around good pastor in the state—that pastor is "Duke" Thornton, (he has a model pastor's wife too) and if there be a model church in Mississippi that church is Starkville. During all of the illness of their former lamented pastor—Dr. Sellers—through twelve months or more—much of which time he could not preach at all—they paid his salary, in full, promptly, and even during the three months that lapsed between his death and the coming of Bro. Thornton—they kept up the same salary to Dr. Sellers' family. Where is there another church in the state that has done a like thing? But this is not the only good deed; by any means, that can be set down to the credit of this noble church.

Border Springs. Pastor T. R. Paden has tendered his resignation at Border Springs. He is a good man and I trust he may have full work in the pastorate this year. It was my privilege last summer to labor with him several days at Border Springs and a sweeter spirited brother I never met. Grand possibilities are in reach of this church, and I trust she will not be slow to grasp them, and utilize them for the glory of our Lord.

May this be a year of unparalleled prosperity to THE BAPTIST and to all of our mission enterprises.

H. M. LONG.

January 8, 1900.

CHICKASAWHAY FIFTH SUNDAY MEETING.—The fifth Sunday meeting at Waynesboro in December was held although the weather was very cold and raining, sleeting and snowing. Brethren Hackett and Duncan, of Meridian, Phillips, J. Sumrall, R. W. Sumrall and the writer from Shubuta. While there were only a few of the citizens out to hear the discussions, the program was carried out to the letter, except Saturday night the subject of temperance was discussed instead of preaching. The Orphanage and Our State Paper along with the other subjects were discussed we trust to the good of some.

This is the first Sabbath in the new year, a pleasant and beautiful day. Dr. Hackett entered upon his work by preaching a sermon very appropriate to the occasion. At the close a collection was taken up for colportage.

W. H. PATTON.

Shubuta, Miss., Jan. 7, 1900.

SARDIS.—"We got here" Thursday night and were so kindly received that we felt at home at once. The church had repaired the pastor's home and added a new room so we are now comfortably situated next door to the church. The brethren had had our furniture placed in the house, and the sisters had straightened things out and prepared a regular Christmas supper for wife and myself and six children—they guessed that, being a preacher, we had at least that many—and we feasted that night. Next morning we looked into the pantry and found some of the necessities of life stored away for us, all of which we appreciate so much. God bless the entire church and help us to work together for his glory. We had very good services both morning and night yesterday. Four joined the church. God helping me I am going to give myself more than ever to his work. If any of the brethren want me to help them in meetings they will please write to me here.

Your brother,

E. L. WESSON.

Sardis, Miss.

NEW ALBANY.—We arrived in New Albany the 30th ult., was cordially received and entertained at the home of Hon. Mr. Kenedy until the 3rd inst., when we moved into the pastor's home, where we are now well located and ready for work. We are anxious this shall be the best year's work of ministry in the nineteenth century. Pray for us.

The new house-of-worship will be dedicated on the third Sunday

in this month. The former pastors are all invited to be present, and take part in the services. Dr. W. T. Lowrey, the originator of the plan, and the raiser of the first subscription to the work, will preach the sermon, while Rev. J. D. Anderson, who so carefully and successfully manipulated the means, material, and membership in carrying out the plans to the completion of one of the best meeting houses in North Mississippi, will make the prayer. Let all the former pastors come. We have a place and work for each.

We will be glad to have the editor of THE BAPTIST to be present.

E. E. THORNTON.

New Albany, Jan. 8, 1900.

Deaths.

Mary Douglass.

Sister Mary Douglass was born Oct. 6, 1826. At the age of 22 years she joined the Antich Baptist Church. In 1876 she was married to Mr. Green Douglass. "Aunt Mary," as we all called her, was a gentle, loving wife, mother and Christian.

She was indeed "a mother in Israel." She leaves one child, a daughter, wife of J. W. McPhail, and a host of relatives and friends to mourn her departure.

She left this veil of tears June 8, 1899. Sleep on dear mother till we meet again.

W. S. ROGERS.

John T. Walker.

"He died young" but there are silvered heads.

Whose race of duty is less nobly run.

These words may be very appropriately applied to him whose name heads this sketch. At the time of his death, which occurred at the home of his father, Mr. S. C. Walker, in Pike county, Miss., November 15, 1899, he was 27 years, 8 months and 14 days old, but in this short life he had developed those virtues that go to make the noblest souls.

He began life on Heaven's principle by seeking first the kingdom of God and His righteousness. This step taken when quite young was no trifling one with him. He emphasized the importance of the Christian religion, not only in the profession he made, but by the life he lived. Wherever his work called him in secular life, the spiritual side was not the less neglected. His determination to secure a college education was realized in June 1895, when he completed the B. A. course in Mississippi College in a class of twenty-two. Bright intellects adorned that class, but none brighter than that of our lamented young friend. With this, his social and sympathetic nature secured for him the highest esteem of fellow students and professors.

After his graduation he taught school two or three years, then chose as a business an Insurance agency. His pleasing address, polished manners, intuitive knowledge of men, and wonderful energy very soon made him one of the very best agents in the company's employ.

He was on the top round of success when fever prostrated him and the spirit of life went out.



THE HUSTLER Double Action Washing Machine.
Cleans the clothes thoroughly and in a very short time. Impossible to tear the clothes. Adjusts itself to all kinds of washing. Cleanses heavy pieces such as blankets and comforts as readily as it washes the finest laces. Can be operated by a child.

THE QUEEN. Same kind of a machine as described above. It is arranged so that it can be run by hand or power, never gets out of order. The cheapest high-class Washing Machine on the market. Send for circulars and prices.
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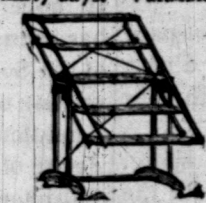
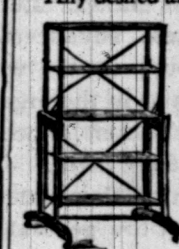
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Any desired angle is quickly obtained by turning a thumbcrew. Will pay for itself in thirty days. Valuable addition to any store. Neatly and well finished.



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parties were Mr. R. M. Roberts, a well known railroad contractor, and Mrs. Mollie Peacock, a lady of charming personal attractions and noble character.

Mr. Roberts is the son of some of our earliest and best friends in Mississippi, and the brother of Mesdames Judge S. H. Kirkland, of Forest, and Dr. Charles Kirkland, of Contrell, also our true friends, and is a young man of excellent reputation and business qualifications. Their home will be in the progressive city of Hattiesburg, Miss., where the officiating minister herewith assures them of his best wishes for a long, useful and happy life. Their friend,

J. A. HACKETT.

Married.
Mr. L. L. Shelton and Miss Mecca Gullidge were married in the Baptist Church, Goodman, Miss., Dec. 27, 1899, at 1:30 p. m. J. T. Ellis officiating. May the blessings of God attend this happy couple through life.

Married.
A pretty home wedding occurred on the evening of the 20th of December, 1899, at the home of the bride's brother Mr. Condofer, at 1117 Robert street, New Orleans, La. The contracting

AGENTS WANTED.—Everywhere, to sell "The Official Life of Wright L. Moody," the great evangelist and most marvelous preacher of modern times. A bonanza for agents; complete canvassing outfit sent, postpaid, on receipt of ten 2-cent stamps; most liberal terms; credit given; freight paid.
THE HOEY PUBLISHING CO., JAN 11-41 Chicago, Ill.

BELLS

Steel Alloy Church & School Bells. Catalogue. The C. B. Bell Co., Baltimore, Md.

Woman's Work.

CUBA.

"Watch, therefore, for ye know not what hour your Lord may come." Missionaries, 13; churches and stations, 10; baptisms, 363; churches constituted, 6; Sunday schools organized, 7; teachers and pupils, 1,852; Missions at Mantanzas, Cienfuegos, and Santa Clara. Study Topics.—Beginning and progress of work. The struggle for freedom. Changed political and religious conditions. The harvest white; the reapers welcome. Pressing responsibility.

LEISURE HOUR VERSES.

BY ERON OPMA GREGORY.

To-Day.

For to-morrow plan no way,
Let the dead past go;
Do your duty well to-day,
Heaven asks no more.

The Harbor Lights of Home.

When the night is wild and dreary
And our ships are tossed 'mid storms,
It is then, we scan life's ocean—
For the Harbor Lights of Home.

The Tenth Club.

TO THE BAPTIST.

Will you give me a little space in THE BAPTIST to present a plan which I think will meet with your approval.

I only ask for a little space, but before we are through with the results of the plan, I would rejoice if it filled several columns of your paper.

Well, it is this, I want to join a Club, and I live too far in the country to have this fashionable pleasure, unless I get up one myself. I spoke of my trouble to two friends and they thought I had the right to organize one, as much as anybody. So I did organize it, and called it The Tenth Club, and every member must solemnly obligate him or herself to pay the tenth of their income to the Lord.

We solicit members and wish such a number would join as to fill much space in your paper. Then we would be able to stop the disagreeable and painful way of having to beg for money to pay our missionaries. Keep our Boards out of debt and to build churches in places where they are so much needed.

Seriously, brother Bailey, we ought to give a tenth if not more to God's cause. He would

be as much pleased with us as with the Jews for giving it.

Can you not see how bright the future would be and what great cause for rejoicing we would have if many of us would give our tenth. Will you write earnestly on this subject and see if many of God's children will not cheerfully give a tenth this year?

You can commence with Mrs. Wm. A. Moore, Mrs. Kelly Utermohlen and Mrs. Della Deupree, and I hope to send you other names.

Now let me say that I read THE BAPTIST with much interest and wish for it great success, that it will continue to grow better and better and that every Baptist family in the State will take it and read it. Sincerely yours,

DELLA DEUPREE.

Deer Brook, Miss., Jan'y 1, 1900.

To The Woman's Societies.

The Secretary of the Central Committee is very anxious to publish her report of the last two quarters by the middle of January.

It will be necessary therefore for her to get the reports from all the Societies at least five days before that time. It is sincerely hoped and urged that the secretaries send their reports in at once.

All can see the importance of promptness in this matter. Let us all hope that great advancement has been made both in the work of the Societies and in the organization of many other churches heretofore without them. The desire of the Central Committee at Baltimore, is that the general increase in the efficiency of our Woman's Work in all the Southern States shall be at least twenty-five per cent. in advance of what it has been in former years. Let not our Mississippi women fall behind what is reasonably expected.

MRS. W. R. WOODS,
Sec'y Central Com.,
Meridian, Miss.

A Correction.

"The establishment of woman's work in Indian Territory has been accomplished after years of laboring and waiting. Societies seem anxious to learn methods of work. Mrs. W. H. Kuykendall reports one meeting at which 100 women were present, including several full blooded Indians."

The statement in the first part of this item is a great mistake. Woman's Work in Indian Territory, through organized societies has been established for many

years. Indeed the first Woman's Home Mission Society in the United States was organized in the Choctaw Nation in July, 1876, and was composed entirely of full-blood Indian women. Since 1876 many Women's Missionary Societies have been organized among the Indians, the whites and the Negroes. These have been organized under the auspices of and in connection with the Women's Home Mission Society, the headquarters of which are in Chicago. That Society has had from six to eleven white women missionaries laboring among the women and children of Indian and Oklahoma Territories for many years. The Women's Societies in Indian Territory have raised many thousands of dollars for the Lord's cause during the last twenty years. There are now at least seventy-five Women's Societies in the Indian Territory, and several among the Blanket Indian women in Oklahoma earnestly engaged in raising money for Christ's cause at home and abroad. They make quilts, knit socks and stockings; make aprons, bonnets, clothing of any kind for sale; plant and cultivate small cotton patches and sell the cotton, and in various other ways raise money for Jesus. Many of these societies are composed wholly of Indian women. Those among the Blanket Indians are among the most interesting and efficient. They usually meet once in two weeks or once a month. Their meetings are often very spiritual. They pray for their children, their husbands, their pastors and churches, neighbors, and friends, the missionaries of all colors and for the whites in the United States. The establishment of Woman's Work in Indian Territory is not a new thing. It has been a benediction to the Indian women for many years.

J. S. MURROW.

Price of Bells Likely to Rise.

Prices for materials used in the manufacture of bells are steadily rising, indicating an early advance in the price of the finished product. The C. S. Bell Co., Hillsboro, Ohio, among the largest bell foundries in the world, are still disregarding the market and maintaining their former low price-list, yet steadily keeping up the quality as of old. The Bell company casts bells for church, school, alarm, farm and factory, from fifty to 3,000 pounds weight, of a steel alloy that gives great strength, power and durability. The Bell company offers churches a large donation on orders and furnish blanks for taking the subscription. All these bells are fully warranted, and thirty days' trial allowed. A large illustrated catalogue is offered free to those interested in the purchase of a bell for any purpose.

Dr. M. A. Simmons Liver Medicine searches out all impurities in the system, and expels them harmlessly by the natural channels.

FREE TO SUFFERERS.

A Wonderful New Botanic Discovery, which is a Positive Specific Cure for Kidney, Bladder and Rheumatic Diseases.

Of All Diseases that Afflict Mankind Diseases of the Kidneys are the Most Fatal and Dangerous.

Disorders of the Kidneys and Bladder cause Bright's disease, Rheumatism, Gravel, Pain in the back, Bladder Disorders, Difficult or Too Frequent Passing Water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by botanists, the *piper methysticum* from the Ganges River, East India. It has the great record of 1,200 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining from the Blood the poisonous Uric Acid, Lithates, etc., which cause diseased conditions.

Rev. W. B. Moore, of Washington, D. C., testifies in the Christian Advocate



that Alkavis completely cured him of Kidney and Bladder Disease of many years' standing.

Hon. W. A. Spearman, of Bartlett, Tenn., describes his terrible suffering from Uric Acid Gravel and Urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Rev. A. C. Darling, of North Constantia, N. Y., who suffered greatly, being compelled to rise as often as sixteen times during the night, after life had become a burden, and as he said himself after he had lost all faith in man and medicine, was promptly cured by this wonderful botanical product. Hundreds of others give similar testimony.

Many ladies, including Mrs. Sarah Castla, of Peostenkille, N. Y., and Mrs. L. D. Fogely, Lancaster, Ill., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail FREE, only asking that when cured yourself you will recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Company, No. 403 Fourth Avenue, New York City.

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Write up a 5c stamp and we will send you a copy of our new book "In Song or Mention This Paper."

TEMPERANCE.

PRESIDENT MCKINLEY, CLOSE YOUR SALOONS!

HENRY MANN.

It is to be regretted that President McKinley said nothing in his message about the crying need of suppressing the sale of spirituous liquors as a beverage in the Philippines while those islands are under military occupation by the United States. It is the grossest hypocrisy for Americans to pretend that we are doing a work of civilization in the Far East, when we are forcing the saloons on the inhabitants of Manila, with its fiery poison and its trail of disorder, passion and crime. General Reeves, who formerly commanded the soldiers engaged in policing Manila, and, in an interview with a representative of *Success*, that "the Filipinos are peace-loving and very domestic. They do not haunt the streets at night, or ordinarily begin a fight." It is upon these people, orderly, temperate and home-loving, that we have forced four hundred saloons, with the accompaniment of nightly brawls, pistols, murders and other forms of violence, to madden the minds, and poison and impair their intellects.

A fine form of schooling for American civilization, forsooth! Neither President McKinley nor his secretary of war, Mr. Root, can avoid a grave responsibility for their demoralizing, death-dealing saloons in Manila. We say "their saloons," for President McKinley says that the Philippine Islands are under military control, and will remain for an indefinite period in that condition. The President, therefore, as commander-in-chief of the army, is personally and directly responsible for the American saloons opened by his authority in Philippine cities. A word from him would close every one of them as quickly as that word could be flashed from Washington to Manila.

Forcing the saloons on the Philippines is as great a crime as that of Great Britain in forcing opium on China. It is useless to talk of successful missionary work in the islands with the American saloon at hand to blast the efforts of the missionaries.

President McKinley, close your saloons!—*Success*.

The Cruel Cigarette.

While sitting in a gentleman's parlor in Oklahoma, we noticed on

the wall an artistic piece of penmanship in the form of a beautiful map, which our host said was made by his book-keeper, an accomplished young Englishman. The superiority of the work indicated such genius as to prompt an inquiry as to the history and whereabouts of the penman. A shadow fell on the face of our host, when he said the gifted young man was blighted in the forenoon of life and had gone to a premature grave. Pointing to a small Episcopal church across the street, he said this bright life was ended by his own hand while lying on a sofa alone in that building.

He had a young wife, a charming young woman, a good salary and an extra half-thousand dollars which was sent him every year by his father; but he was a slave, bound hand and foot, by an appetite for cigarettes.

At the time of his death he was working in a bank. Notwithstanding his complete slavery to the cigarette, he would not light nor use one inside the bank building. He soon found that his mind was becoming so impaired that he could not avoid mistakes in his figures without being continuously under the influence of the cigarette. He would slip out and smoke at intervals.

Too late, he awoke to the realization of his bondage, and his loss of will power and utter helplessness to break the chain. At noon he kissed his wife and baby goodbye, and as she thought, went to the bank. Late in the evening the banker called to ascertain why he had not appeared in his place of business. Search was begun at once, and he was found in the little church he loved so much, stretched upon a sofa, with a last letter to his wife, lying on a chair by his side.

Alcohol is grappling its thousands, but nicotine its tens of thousands. Nicotine has cut down our greatest preacher at 56, who might have been vigorous and effective at 76. The writer of these lines is doing so with an impaired vision, caused, doubtless by nicotine in early life, used in ignorance of its far-reaching effects.

The examining surgeons, at the opening of our recent war, astonished a multitude of young men unable to enter the army, on account of defective heart-action, caused by tobacco. A large portion of those who apply for admission to our Naval Academy at Annapolis are rejected, not only for defective heart-action, but also for color-blindness and nearsighted-

ness, and in nearly every case, the rejected candidate is the victim of nicotine in some form, and especially the cigarette.

The cigarette is not only magnifying the army of suicides, by crowding both our blind and lunatic asylums. How pitiable it is to see so many boys caught so unwarily in the meshes of this horrible habit.—*St. Louis Christian Advocate*.

The editor of the Washington *Sentinel*, attorney for the liquor trust, vaunts his influence with the administration in declaring that he was responsible for the Grigg's decision. Under the heading, "How the Canteen Was Saved," he says: "We made a strong plea to circumvent the law, pointing out that there was a flaw in its provisions, which did not prohibit the sale of intoxicants to civilians. An examination confirmed Attorney-General Griggs, whose opinion on the measure had been requested by the War Department, in this view, and he handed down a decision on the construction of the law which corresponded fully with the interpretation proposed by the *Sentinel*."

In an able address on state medicine before the American Association at Columbus, by Dr. D. R. Bower, of Chicago, occurs the following passage: "An important factor in the cause of crime is intemperance. Fully 50 per cent of the criminals arrested in Chicago are inebriated, and the police reports of New York show about the same proportion. Ferri has shown beyond question that in France crimes increase and decrease with the more or less abundant vintage, and we may safely attribute at least

some of the increase of criminality and pauperism in the United States to the increase of intemperance; and it may be estimated that alcoholics are the direct or indirect cause of probably 75 per cent of all crime committed."

"I have cruised in all parts of the world; eaten the fruits of the country without limit at all hours of the day and night; drank the water from shore at will; but have never experienced any ill results—due entirely, I think, to total abstinence."—Rear Admiral Philips.

Asthma Can be Cured

Statement of a Noted Physician.

The astonishing statement that Asthma can be cured, coming from so well known an authority as Dr. Rudolph Schiffmann, will be of interest to sufferers from Asthma, Phthisis and Hay Fever. The Doctor's offer, coming as it does from a recognized authority, who during a practice of over thirty years has treated and cured more cases of Asthma and its kindred than any living doctor, is certainly a generous one and an innovation in this age of countless fraudulent nostrums. Believing that the honest way to sell a remedy is to let those who would buy convince themselves of its merits before purchasing, Dr. Schiffmann has authorized this paper to say that he will send a free trial package of his remedy, "Schiffmann's Asthma Cure," to any sufferer who sends his name on a postal card before February 1st. This remedy has cured thousands of cases that were considered incurable. Being used by inhalation, it reaches the seat of the disease direct, stops the spasm instantly and insures sweet and refreshing sleep. A free trial package will convince the most skeptical. Those desiring a free sample should address Dr. R. Schiffmann, 212 Jackson St., St. Paul, Minn.

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B. Y. P. U. Department.

BY W. P. PRICE.

It is self-evident that while some do good work with *inferior* tools, in the hands of the workman, good tools are not a hindrance, when once he gets the "hang" of them.

This movement is an effort, on the part of the churches, to put good tools into the hands of good workmen; hence it has to do both with the workman and his tools.

Those who were at Canton will not soon forget, along with many other good things, Editor Bailey's speech on "How to Keep a B. Y. P. U. Going," and as that is destined always to be an interesting question, I submit some "brand new" data on that all important subject.

It is pretty generally conceded, I suppose, or should be, that in a well equipped Sunday School, other literature, than the "quarterlies," is necessary, to meet which need we have the "Kind Words," "Little Gem," "Our Young People," and others, all of which, in times past, the Winona school has used with varying profit. But right recently Superintendent Flake has fallen upon the thing *par excellence*, adopting "The Baptist Union" as one of our Sunday School papers, ordering *forty copies*, which in addition to those already taken, will put that most splendid publication, from a Baptist standpoint, into just about all our Baptist homes every week, leaving us very little to be desired, that is not now supplied, in the way of equipment, for working out the plans known in B. Y. P. U. circles as our "Educational Work."

Oh! the delight that thrills the pastor's heart, as he contemplates the *possibilities* that this new *opportunity* offers for stimulating and securing, the increased spirituality of his young people, almost *en masse*, coming as it does direct from God.

Some such scheme as the above, any *live* man can work, who is interested in "tools" and "laborers" for the Lord's vineyard.

Daily Bible Reading:

We now leave the book of Leviticus, but we leave it a far different book from what we found it, that is, if we have studied it. It is a grand *new* book now. Sounds pretty much like a book just from a 19th century press in many particulars; so new, so fresh, so up-to-date the teachings. If this is not your impression, better go back and read it all over again. Those who think the book out of

date read what our own Dr. Sampsey has to say about

THE PRESENT USES OF LEVITICUS, in The Baptist Union, of last week. He says: "Some parts of this book remind us of a manual of medical advice. Terms unsuitable to public reading are used. Directions as to common decency are to many a stumbling block; but more than half the people in the world would be helped to higher things by a careful reading of these exhortations to decency and cleanliness. The great unwashed throng today are in the majority among the sons of men, and the Bible is a book for all men. Ye maudlin philosophers, bound to conventionality, stand aside and let the ancient preacher of righteousness talk to the teeming millions of men who need his plain message!

God at least, does not despise the day of small things.

Shall we be content with a superficial reading of the laws in the sacrificial system? Ought we not to go to the heart of this symbolism? If we do, we shall find the Christ! Reader, did you see Him when you read through?

NUMBERS

is the book we enter now, and what hosts of people come trooping by as we start—603,550 able-bodied men, at a moment's notice, ready for battle!

Monday, January 15—Numbers 1:1-19. (20-43), 44-54.

Tuesday, January 16—Numbers 2, Order of Encampment.

Wednesday, January 17—Numbers 3:1-13 (14-39), 40-57.

Thursday, January 18—Numbers 4:1-20 (21-45), 46-49.

Friday, January 19—Numbers (5), 6.

Saturday, January 20—Numbers 7:1-11, (12-83), 84-89.

Sunday, January 21—(Prayer meeting topic), Lesson for Simon and us. Luke, 7:36-50.

(The Daily Readings appear copyrighted in full in the Baptist Union, No. 324 Dearborn street, Chicago, used this year by permission.)

At Kosciusko.

Yesterday was a good day with us. Among other good things was the rendering of our first programme as an organized B. Y. P. U. And we certainly had the Holy Spirit manifest with us. Before the services began, a number of our boys were taken aside and asked if they would not take up the work in full and begin by leading in public prayers when called upon. The answer was silence and timid faces, which said

to me, "We'll try." Accordingly when one was called upon he did so, just as the brave little soldier he is. And the others will, too.

An interesting paper was read by Miss Nola Lansdale, on Matt. 6:5-8.

A selection was well read by Henry Jones appropriate to the subject—"Prayer that obtains."

Quite a number have taken up the "Bible Reader's Course," and others will do so.

Our organization was effected December 24th. The writer was elected President; Arthur Atkinson, Secretary, and Miss Nellie Atkinson, Treasurer.

We are in earnest about the work. Pray for us.

J. H. COLLIER.

The B. Y. P. U. at Crysta Spring met yesterday, and thirty-two were present. Bro. McComb led, and its object was to elect new officers for the next six months.

The officers were as follows: President, Mrs. May McComb; Vice-President, Miss Clara Moody; Secretary, Miss Lula Copley; Treasurer, Miss Pearl Palmer; Librarian, Miss Rosa Moody; Ass't. Secretary, Mr. Oliver Day; Organist, Miss Effie Bennett; Ass't. Organist, Miss Lou Johnson; Corresponding Secretary, Miss Annie Vining.

All of the active members present made new resolutions for the coming year, and all except two, determined by the help of the Lord, to read the Bible through. Let us hear from other Union. We send them a happy New Year.

ANNIE VINING,
Cor. Sect'y.

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St. Louis, Mo., June 28, '99.

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